

that recognition was first accorded at the end of the tenth century in France, a Celtic country, from which the Church festival gradually spread over Europe. It was Odilo, ; abbot of the great Benedictine monastery of Clugny, who initiated the change in 998 A.D. by ordering that in all the monasteries over which he ruled, a solemn mass should be celebrated on the second of November for all the dead who sleep in Christ. The example thus set was followed by other religious houses, and the bishops, one after another, introduced the new celebration into their dioceses. Thus the festival of All Souls gradually established itself through- out Christendom, though in fact the Church has never formally sanctioned it by a general edict nor attached much weight to its observance. Indeed, when objections were raised to the festival at the Reformation, the ecclesiastical authorities seemed ready to abandon it.¹ These facts are explained very simply by the theory that an old Celtic commemoration of the dead lingered in France clown to the end of the tenth century, and was then, as a measure of policy and a concession to ineradicable paganism, at last incorporated in the Catholic ritual. The consciousness of the heathen origin of the practice would naturally prevent the supreme authorities from insisting strongly on its observance. They appear rightly to have regarded it as an outpost which they could surrender to the forces of rationalism without endangering the citadel of the faith.

Perhaps we may go a step further and explain In like

manner the origin of the feast of All Saints on the first of November. For the analogy of similar customs elsewhere would lead us to suppose that the old Celtic festival of the dead was held on the Celtic New Year's Day, that is, on the first, not the second, of November. May not then the Institution of the feast of All Saints on that day have been the first attempt of the Church to give a colour of Christianity to the ancient heathen rite by substituting the saints for the souls of the dead as the true object of worship ?

¹ A. J. Binterim, *Die vorzüglichsten Denkwürdigkeiten der Christ-Katholischen Kirche*, v. i (Mayence, 1829), pp. 493 sq. ; J. J. Herzog and G. Plitt, *Real-Encyclopädie für protestantische Theologie und Kirche* (Leipsic, 1877), pp. 303 sq. ; W. Smith and S. Cheetham, *Dictionary of Christian Antiquities* (London, 1875-1880), i. 57 sq.